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COMPUTATION OF TIME, AND CHANGES OF STYLE IN THE CALENDAR.

ADDRESSED TO STUDENTS OF HISTORY AND GENEALOGY.

BY SPENCER BONSALL.

JULIAN AND GREGORIAN CALENDAR.

More than one hundred and twenty-five years have elapsed since the British Government ordained that a change should be made in the calendar, in order to prevent further errors in the chronological record of events, by the adoption of the Gregorian, or "New Style," of computing the length of the year, in place of the Julian, or "Old Style," then in use. This law applied to the American and all other colonies of the English Crown; yet there are but few persons, at the present time, who have a clear conception of the meaning of the above terms; and, as the subject has seldom been treated, in the works of reference commonly used, in the manner it deserves, mistakes are frequently made, even by literary men, when writing of past events.

It is unnecessary to enter into an examination of the various calendars that have been in vogue from time immemorial; therefore, I will confine myself to the two now in use by Christian nations.

The solar or tropical year is that period which corresponds to the sun's revolution in the ecliptic from any equinox or solstice to the same again. If the civil year corresponds with the solar, the seasons of the year will always occur at the same period. But prior to the Christian era, the Roman pontiffs, from self-interested motives, added to or took from the year capriciously, so as to lengthen or shorten the period during which a magistrate remained in office, and by this means created such irregularity, that in the days of Julius Cæsar the spring season occurred in what the calendar called summer.

According to Censorinus, quoted by Dr. Smith in his Dictionary of Greek and Roman Antiquities, the confusion was at last carried so far that Caius Julius Cæsar, the Pontifex Maximus, in his third Consulate, with Lepidus for his colleague, inserted between the months of November and December two intercalary months, consisting, together, of 67 days, and to the month of February an intercalation of 23 days, which, added to the length of the previous year, 355 days, made the whole of *that* year 445 days, thus bringing the calendar to conform with the seasons. This year was called by Macrobius " the last year of confusion."

Cæsar now undertook the formation of a new calendar. With the assistance of Sosigenes, a famous Egyptian mathematician, he calculated the solar year, which he fixed at 365 days and 6 hours; and, to make allowance for the hours, he determined on the intercalation of one day in every four years, which, being a duplication of the 6th, before the Calends of March, was called the *Bissextile*, or *twice sixth.* That is, the day answering to the 24th of February was counted twice, both days having the same name, which also gives us our term of leap-year, which leaps over, as it were, one day more than there are days in a common year.

This was the Julian method of computing time, the reckoning by which commenced in the 45th year B. C., and introduced our present arrangement of having three years of 365 days, followed by one of 366, dividing the year into months nearly as at present.

In A. D. 325, the first Ecumenical or General Council assembled at Nice, in Asia Minor, to deliberate and act on ecclesiastical matters. They composed the *Nicene Creed*, etc. etc., and fixed the days on which Easter and other movable feasts should be celebrated. At that date, the Vernal Equinox, the precise time when the days and nights are equal, fell on the 21st of March, although in the time of Julius Cæsar that event happened on the 25th. Not knowing that the error was in the calendar, but supposing the former date to be correct, and that there would be no variation from it, the Council decreed that Easter day should be "the first

Sunday after the first full moon which happened next after the 21st of March. And if the full moon happens upon a Sunday, Easter day is the Sunday after." This rule is still in force.

The calendar of Julius Cæsar was found to be defective, for in the year 1582, the vernal equinox fell on the 11th, instead of the 21st of March. Pope Gregory XIII, assisted by several learned men, made a complete reformation of it. The Encyclopædia Britannica gives the name of the author of the system adopted as Aloysius Lilius, or Luigi Lilio Ghiraldi, a learned astronomer and physician of Naples.

The solar or tropical year is found by observation to consist of 365 days, 5 hours, 48 minutes, and 46.14912[1] seconds, which not being equal to the year of 365 days, 6 hours, upon which Julius Cæsar established the leap-year (the difference, 11 minutes, 14 seconds, amounting in about 128 years to a whole day), Gregory, assuming his fixed point of departure, not A. D. 1, but the year of the Council of Nice, A. D. 325, decreed that *that* year, 1582, should consist of 355 days only (October 5th became October 15th), thus dropping 10 days. And to prevent further irregularity, it was determined that a year, ending a century, should not be a leap-year, with the exception of that ending each fourth century. Thus 1700 and 1800 have not been leap-years, nor will 1900 be so, but the year 2000 will be. That is, when a centesimal year is divisible by 400, without a remainder, it is a leap-year, and when there is a remainder, the year consists of 365 days only. In this manner, three days are retrenched in 400 years, because the lapse of 11 minutes and 14 seconds makes three days in about that period. All other years in the century divisible by 4, without a remainder, are likewise leap-years. The Bull which effected this change was issued February 24, 1582.

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[1] I am indebted to Professors Nourse and Hall, of the United States Naval Observatory, Washington, D. C., for the exact length of the solar or tropical year, which is given, from the most reliable data, as 365.2422008 days = 365 d. 5 h. 48 min. 46.14912 sec. This varies a few seconds from previous calculations, affecting only the length of time when the difference will amount to a day.

The year of the calendar is thus made, as nearly as possible, to correspond with the true solar year, and future errors in chronology will be avoided, as the difference will not amount to much more than a day in 3342 years, or until A. D. 3667, counting from the Council of Nice.

The Catholic nations, in general, adopted the *style* ordained by their sovereign pontiff,[1] but the greater part of the Protestants, with the exception of a portion of the Netherlands, were then too much inflamed against Catholicism, in all its relations, to receive even a purely scientific improvement from such a source. The Lutherans of Germany, Switzerland, and the remaining parts of the Low Countries at length gave way in 1700, when it had become necessary to omit *eleven* instead of ten days, in consequence of their having made that year a leap-year.

It was not until 1751, and after great inconvenience had been experienced for nearly two centuries from the difference of reckoning, that an act was passed (24 Geo. II. c. 23, 1751) for equalizing the style in Great Britain, Ireland, and the Colonies with that used in other countries of Europe. It was then enacted that eleven nominal days should be omitted; the last day of *Old Style* being Wednesday the 2d, and the first of *New Style* (the next day) Thursday the 14th, instead of the 3d of September, 1752, and the legal year, which had previously been held to begin with the 25th of March, was made to begin on the 1st of January. The Gregorian regulation of dropping one day in every hundredth year, except the fourth hundred, was also included.

The alteration was for a long time opposed by the prejudices of individuals; and even now, in some instances, in England, the old style is so pertinaciously adhered to, that rents are made payable on the old quarter days, instead of the new.

Assuming the Calendar to have been correct at the time of the Council of Nice, the first centesimal year, A. D. 400, which occurred only seventy-five years later, should not have been made a leap-year, but as it was, the first excess of one day took place. The following table, omitting the centuries 800, 1200, and 1600, which were properly leap-years, will show the difference which must be allowed in the respective periods, for changing *Old Style* to *New Style*:—

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[1] **Chambers's Encyclopædia.**

From	March	1st,	A. D.	400 to	March	1st,	A. D.	500,	omit	1	day
"	"	"	"	500 to	"	"	"	600,	"	2	days
"	"	"	"	600 to	"	"	"	700,	"	3	"
"	"	"	"	700 to	"	"	"	900,	"	4	"
"	"	"	"	900 to	"	"	"	1000,	"	5	"
"	"	"	"	1000 to	"	"	"	1100,	"	6	"
"	"	"	"	1100 to	"	"	"	1300,	"	7	"
"	"	"	"	1300 to	"	"	"	1400,	"	8	"
"	"	"	"	1400 to	"	"	"	1500,	"	9	"
"	"	"	"	1500 to	"	"	"	1700,	"	10	"
"	"	"	"	1700 to	Sept.	2d,	"	1752,	"	11	"

The change of *eleven* days in the last century, required to reduce old style to new, has been the cause of many mistakes, made by thoughtless persons, who apply that difference to all past time. All events require a correction, respective of the *time* of their occurrence. For example: Columbus discovered America on Friday, the 12th day of October, 1492, O. S., by the New Style this event happened on Friday, October 21, 1492, a difference of *nine* days only being made, as will be observed by reference to the table. Again, William Penn "arrived before the town of New Castle, in Delaware," on Friday, October 27, 1682, O. S., which reduced to N. S. is Friday, November 6th, *ten* days being then the difference, and in the next century, to take a familiar example, Washington was born on Friday, the 11th of February, 1732, and, as all the world knows, we celebrate the anniversary of his birth on the 22d of February, in this case properly omitting *eleven* days, as required by the act of Parliament.

Russia,[1] and the countries following the communion of the

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[1] As this article was being prepared, the following appeared in the papers of the day:—

Associated Press Despatch.

London, June 21, 1878.—According to a Warsaw letter, the Gregorian Calendar is likely to be adopted in Russia. The Council of State and the Ministers have, for some time, been using both the old and new styles.

Greek Church, are now the only ones which adhere to the Old Style, an adherence which renders it necessary, when a letter is thence addressed to a person in another country, that the date should be given thus: April $\frac{1}{13}$ or $\frac{\text{June 27}}{\text{July 9}}$, for it will be observed that the year 1800, not being a Gregorian leap-year, has interjected another (or twelfth) day between old and new style. Earlier examples of double-dating may be found in the "Documents relating to the Colonial History of New York," vol. III., thus $\frac{9}{19}$th of 9^{ber}, and $\frac{\text{13th}}{\text{23d}}$ 10^{ber}, 1665, etc. etc. The months September, October, November, and December, were frequently written 7^{ber}, 8^{ber}, 9^{ber}, and 10^{ber}, or in Roman numerals. Also in "Macaulay's History of England," in the foot-notes to Chapter IV., thus: Feb. 3 (13), April 18 (28), May 28 (June 7), 1685, etc. etc.

CALENDAR OF THE "SOCIETY OF FRIENDS."

The numerical designation of the months used by the Society of Friends did not originate with them. In the calendar of Julius Cæsar the months were not only named, but were also numbered, thus:—

1. March.
2. April.
3. May.
4. June.
5. July.
6. August.
7. September.
8. October.
9. November.
10. December.
11. January.
12. February.

We find in early records, long before the advent of the Society of Friends, that dates were frequently given, in which the number of the month only was used, in accordance with the above arrangement.[1]

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[1] In the distribution of the days through the several months, Julius Cæsar adopted a simpler and more convenient arrangement than that which has since prevailed. He had ordered that the first, third, fifth, seventh, ninth, and eleventh months, that is March, May, July, September, November, and January should each have 31 days, and the other months 30, excepting the twelfth month, February, which in common years should have only 29, but every fourth year 30 days. This order was broken to gratify the vanity of Augustus, by giving the sixth month, bearing his name, as many days as July, which was named after the first Cæsar. A day was accordingly taken from February and given to August; and in order that three months

Soon after the arrival of William Penn in this country, numerous laws were enacted for the government of the Province. Among them was one relating to the days of the week, and the months of the year, which is here given *verbatim* from the original MS. document, in possession of "The Historical Society of Pennsylvania," and which is entitled:—

"The great Law or the Body of Lawes of the Province of Pennsylvania and Territories thereunto belonging Past at an Assembly held at Chester (alias upland) the 7th day of y^e 10th month, called December 1682."

The 35th section is as follows:—

"35. And Be it further enacted by the authority aforesaid that the dayes of the Week and y^e months of the year shall be called as in Scripture, & not by Heathen names (as are vulgarly used) as the first Second and third days of y^e Week and first second and third months of y^e year and beginning with y^e Day called Sunday and the month called March."[1]

At the time the English Government passed the act requiring a change from *old style* to new, it became necessary for the Society of Friends to take action on the subject, which they did in this manner:—

"Extracts from the Minutes of the Yearly Meeting held at Philadelphia for Pennsylvania & New Jersey from the 14th to the 18th day of the Seventh Month (inclusive), 1751.

"Began Business on the 17th, being the third day of the Week.

"Israel Pemberton, Caleb Cowpland, Ennion Williams, Daniel Smith, Ebenezer Hopkins, & Joseph Parker are appointed to adjust the Accounts, and report the state thereof to-morrow.

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of 31 days each might not come together, September and November were reduced to 30 days, and 31 given to October and December.

[1] It would appear from this, as though the year was to have commenced on the 1st day of March, and it is so stated by Hazard, in a foot-note on page 58, vol. 1, of the "Minutes of the Provincial Council of Penna." That this was not the case, may be seen by reference to "Votes of the Assembly of Penna.," to the Journal of George Fox, founder of the Society of Friends, and to the writings of William Penn, where double-dating is always used until the 25th of March, the commencement of another year.

"On the 18th . . . .

"The Clerk is directed with the Extracts of the Minutes of this Meeting to send Copies of the written Epistle from the Yearly Meeting of London, this year, directed to the Quarterly & Monthly Meetings of Friends in general.

"Agreed, that Friends within the Compass of this Yearly Meeting should concur with the Minute of the Yearly Meeting in London concerning the Method of computing time as prescribed by a late Act of Parliament, which minute is as follows, Viz^t: —

"Agreed, that, as by the late Act of Parliament for regu-"lating the Commencement of the Year, it is ordered, that "the first day of the Eleventh Month next, shall be deemed "the first day of the Year 1752, and that the month called "January shall be successively accounted the first month of "the Year, and not the Month called March, as heretofore "hath been our Method of Computing.

"That from and after the time above mentioned, the Eleventh "month called January, shall thenceforward be deemed & "reckoned the First month of every year, & to be so styled "in all the Records & Writings of Friends, instead of com-"puting from the month called March, according to our pre-"sent Practice: And Friends are recommended to go on with "the Names of the following months numerically according "to our Practice from the beginning, so that the Months may "be called & written as follows, That named January to "be called and written the first month, and February to be "called and written the Second Month, & so on. All other "Methods of computing or calling the months unavoidably "leading into Contradiction.

"And Whereas for the more regular computation of Time "the same Act directs, that in the Month now called Sep-"tember, which will be in the year 1752 after the second day "of the said month, Eleven nominal Days shall be omitted "and that which would have been the third shall be reckoned "& Esteemed the fourteenth day of the said month, & that "which would otherwise have been the fourth day of the said "month must be deemed the Fifteenth, & so on. It appears "likewise necessary that Friends should conform themselves "to this direction and omitt the Eleven nominal days accord- "ingly."

"Business being Ended, The Meeting adjourned to Burlington on the 24th day of the Ninth Month in the next Year according to this new Method of Computing of Time, which will be on the Second First day of the Week, in the month by Law called September.

Extracted & Examined
by
ISR. PEMBERTON,
Jun^r Clk."

According to both the Julian and Gregorian calendars, January has always been January, but to change the eleventh month to the first, and the twelfth to the second is making "confusion worse confounded," particularly to genealogists who wish to reduce dates of births and deaths from old style to new.

It may be difficult for some persons to understand the last paragraph of the preceding "Extracts," how the 24th of the Ninth Month (September) could be the Second First day of the week (Sunday) occurring in the month. It must be remembered, that the last day of Old Style was Wednesday, the 2d, and the first day of New Style, the next day, Thursday, the 14th of September (or Ninth Month), the change only affecting the numerical order of the days of the month, the names of the days of the week continuing as though no alteration had been made; consequently the first Sunday (or first day of the week) in the month happened on the 17th, and the second on the 24th; the month, by the dropping of 11 days, consisting of 19 days only.

ECCLESIASTICAL AND HISTORICAL YEAR.

In England, as early as the 7th century, the year began on the 25th of December, or Christmas day, and this date was used by most persons until the 13th century. But in the 12th century, the Anglican Church required that their year should commence on the 25th of March (Annunciation, or Lady-Day). This rule was adopted by the Civilians in the 14th century, and was adhered to until 1752. It was known as the Ecclesiastical, Legal, or Civil year. The 1st of January, however, had been considered as the beginning of the Historical year from the time of the Conquest, A. D. 1066, and in Scotland from A. D. 1600. This difference caused great practical inconvenience, and consequently double-dating was usually resorted to, for time between the 1st of January and the 25th of March, thus: February, or 12th mo. 6th $168\frac{4}{5}$, or 1684–5, as we often find in old records. This date in New Style would correspond to February, or 2d month, 16th, 1685, the lower or last figure representing the Historical year, according to our present mode of computation, commencing with the 1st of January; and the upper or first figure the Ecclesiastical or civil year, beginning with the 25th of March. Without this method of double-dating it would be difficult to know which year was intended, particularly for time between the 1st and 25th of March. There are instances, however, in which double-dating for the above months was not used; in such cases the year, as given, must be taken as commencing on the 1st of January. This system was adopted, occasionally, in each country earlier than the Gregorian or New Style.

In changing the days of the month from old style to new, add to them the figures 9, 10, 11, or as the case may be in the respective periods of the preceding table; always remembering that in the numerical arrangement of the months, the First month represented March, and so on, previous to the year 1752 in Great Britain and her colonies.[1]

It is, however, particularly recommended, that dates should not be changed, in any case, but that the letters O. S. be added, when necessary. This will relieve Historians, and others, from much perplexity, as they can make their own calculations.[2]

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[1] For the date of change in other countries, see next number of the Magazine.

[2] A work entitled "Memorials of John Bartram and Humphrey Marshall," Philadelphia, 1849, furnishes a case in point. It is devoted almost exclusively to a correspondence between members of the Society of Friends, in the early part of the last century, who used the numerical method of dating,

DOMINICAL LETTERS.

It is sometimes of the greatest importance that we should know on what day of the week a certain event took place (or may happen in the future), or, having the day of the week, what day of the month will correspond to it. Numerous intricate methods of calculation have been suggested at various times for solving this difficulty. The use of the following table will save all that trouble and waste of time, and a few minutes' attention will make any person perfectly familiar with it.

The first seven letters of the alphabet, A, B, C, D, E, F, G, have been employed by chronologists to designate the several days of the week, the first letter standing for the first day of January, and so on, and since one of these letters must necessarily stand opposite to Sunday, it is called the Dominical or Sunday letter. When January begins on Sunday, the dominical letter for that year is A, and, as the common year consists of 52 weeks and 1 day, the year must begin and end on the same day of the week; and the next year must begin on Monday, therefore Sunday will be the seventh day, and the letter G will be the dominical letter. The third year will begin on Tuesday, and, as Sunday falls on the sixth day, F will be the dominical letter. Hence it follows that the dominical letters will succeed each other in a retrograde order, viz., G, F, E, D, C, B, A, and if there was no leap-year, the same day of the week would, in the course of seven years, return to the same days of the month. But since a leap-year contains 52 weeks and 2 days, any leap-year beginning on Sunday will end on Monday, and the following year will begin on Tuesday, the first Sunday of which must fall on the sixth day of January, to which the dominical letter F corresponds, and not G, as in common years. As the leap-year returns

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beginning the year with the 1st month, or March. The editor has changed this, by naming the first month January, and consequently has dated a greater part of the letters two months before they were written, and births and deaths two months before they occurred. This is certainly *a* new style, and not uncommon among our younger genealogists.

every fourth year, the regular succession of the dominical letter is interrupted. Its next recurrence can be found by dividing the year by 4 (see example below, with the dominical letter F; the lower figures representing the remainders), if there be no remainder, the interval to the next year will be 6 years; if 2 remain it will be 11 years; if 1 remain it will be 6 years, and if 3 remain the interval will be 5 years.

$$\underset{0}{\overset{\text{GF.}}{\underline{1844}}} + 6 = \underset{2}{\overset{\text{F.}}{\underline{1850}}} + 11 = \underset{1}{\overset{\text{F.}}{\underline{1861}}} + 6 = \underset{3}{\overset{\text{F.}}{\underline{1867}}} + 5 = \underset{0}{\overset{\text{GF.}}{\underline{1872}}} + 6 = \underset{2}{\overset{\text{F.}}{\underline{1878}}} + 11 = \underset{1}{\overset{\text{F.}}{\underline{1889}}} + 6 = \underset{3}{\overset{\text{F.}}{\underline{1895}}} + 5$$

The cycle of recurrence is, therefore, 6, 11, 6, 5, except as modified by the centesimal years.

I have been thus explicit, as I cannot find that any writer has mentioned the above fact. They all appear to be unanimous in the statement, that the Solar Cycle, a period of 28 years, is the *only* time when the same days of the week will correspond to the same days of the month. Previous to the change of style in 1752, 28 years always elapsed between any two leap-years having the same dominical letters, but since that time the rule will answer only for the leap-years of each century separately.

Immediately above, or preceding every leap-year in the table, there is a blank space, and in a line with it, under the century, will be found the dominical letter that must be used for the months of January and February, and in a line with the year, the letter to be used for the remainder of the leap-year; thus 1876 has B and A, 1880 D and C, 1884 F and E, etc. This, with the explanation at the top of the table, should enable any one to prove its accuracy by comparison with almanacs, either in the old or new style, or with books and newspapers.[1]

The year 1752, on account of the change of style, had three dominical letters. E from Wednesday, January 1st, to Saturday, February 29th; D from Sunday, March 1st, to Wednesday, September 2d; and A from Thursday, September 14th (when New Style was adopted), to the close of the year.

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[1] A table similar to this, but not so extended, appeared in the N. E. Historical and Genealogical Register, vol. xx. 1866. It was communicated by Isaac J. Greenwood, of New York.

Explanation.—Look for the Century, then to the right or left for the year, and in a line with the latter, directly under the Century, is the Dominical letter for the year.

Then in the Calendar, in the lower part of the table, find the day of the month, and in a line with it, under the given Dominical Letter, you have the day of the week; or *vice versa.*

YEARS.									CENTURIES.							YEARS.								
OLD STYLE.									0 700 1400	100 800 1500	200 900 1600	300 1000 1700	400 1100	500 1200	600 1300	OLD STYLE.								
NEW STYLE.									1700 2100 2500		1800 2200 2600		1900 2300 2700	2000 2400 2800		NEW STYLE.								
0	6		17	23	28	34		45	C	D	E	F	G	A	B	51	56	62		73	79	84	90	
1	7	12	18		29	35	40	46	B	C	D	E	F	G	A		57	63	68	74		85	91	96
2		13	19	24	30		41	47	A	B	C	D	E	F	G	52	58		69	75	80	86		97
3	8	14		25	31	36	42		G	A	B	C	D	E	F	53	59	64	70		81	87	92	98
	9	15	20	26		37	43	48	F	G	A	B	C	D	E	54		65	71	76	82		93	99
4	10		21	27	32	38		49	E	F	G	A	B	C	D	55	60	66		77	83	88	94	
5	11	16	22		33	39	44	50	D	E	F	G	A	B	C		61	67	72	78		89	95	

MONTHS.										DOMINICAL LETTERS.							MONTHS.									
January 31. October 31.					February 28. March 31. November 30.					A	B	C	D	E	F	G	August 31.					September 30. December 31.				
1	8	15	22	29		5	12	19	26	**S**	Sa.	Fr.	Th.	Wed.	Tu.	Mon.		6	13	20	27	3	10	17	24	31
2	9	16	23	30		6	13	20	27	Mon.	**S**	Sa.	Fr.	Th.	Wed.	Tu.		7	14	21	28	4	11	18	25	
3	10	17	24	31		7	14	21	28	Tu.	Mon.	**S**	Sa.	Fr.	Th.	Wed.	1	8	15	22	29	5	12	19	26	
4	11	18	25		1	8	15	22	29	Wed.	Tu.	Mon.	**S**	Sa.	Fr.	Th.	2	9	16	23	30	6	13	20	27	
5	12	19	26		2	9	16	23	30	Th.	Wed.	Tu.	Mon.	**S**	Sa.	Fr.	3	10	17	24	31	7	14	21	28	
6	13	20	27		3	10	17	24	31	Fr.	Th.	Wed.	Tu.	Mon.	**S**	Sa.	4	11	18	25	1	8	15	22	29	
7	14	21	28		4	11	18	25		Sa.	Fr.	Th.	Wed.	Tu.	Mon.	**S**	5	12	19	26	2	9	16	23	30	
April 30.					May 31.					A	B	C	D	E	F	G	June 30.					July 31.				
	2	9	16	23	30	7	14	21	28	**S**	Sa.	Fr.	Th.	Wed	Tu.	Mon.		4	11	18	25	2	9	16	23	30
	3	10	17	24	1	8	15	22	29	Mon.	**S**	Sa.	Fr.	Th.	Wed.	Tu.		5	12	19	26	3	10	17	24	31
	4	11	18	25	2	9	16	23	30	Tu.	Mon.	**S**	Sa.	Fr.	Th.	Wed.		6	13	20	27	4	11	18	25	
	5	12	19	26	3	10	17	24	31	Wed.	Tu.	Mon.	**S**	Sa.	Fr.	Th.		7	14	21	28	5	12	19	26	
	6	13	20	27	4	11	18	25		Th.	Wed.	Tu.	Mon.	**S**	Sa.	Fr.	1	8	15	22	29	6	13	20	27	
	7	14	21	28	5	12	19	26		Fr,	Th.	Wed.	Tu.	Mon.	**S**	Sa.	2	9	16	23	30	7	14	21	28	
1	8	15	22	29	6	13	20	27		Sa.	Fr.	Th.	Wed.	Tu.	Mon.	**S**	3	10	17	24	1	8	15	22	29	

(To be continued.)